DOCUMENT RESUME

ED 305 546 CG 021 556

AUTHOR Stikes, C. Scully
TITLE A Model for an Authentic Human Action System: Implications for Counseling and Therapy.
PUB DATE Mar 89
NOTE 29p.; Paper presented at the Annual Meeting of the American Association for Counseling and Development (Boston, MA, March 15-18, 1989).
PUB TYPE Reports - General (140) -- Speeches/Conference Papers (150)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Behavior; *Behavior Theories; *Counseling Theories; *Cross Cultural Training; *Models; *Social Theories

ABSTRACT

There is a need for a counseling theory that explains and predicts the behavior and activities of all persons. There is an unfulfilled promise of counseling for many persons in this society. Three major criticisms related to the traditional counseling role and process include criticisms of the intrapsychic counseling model, how counseling approaches have developed, and counseling process variables. The authentic multicultural model of human activity attempts to develop an authentic approach. Six components of this model include the sociocultural context, personal and social resources, social processes, personal and social power, missions, and personal and social meanings. The model: (1) addresses the systematic process in which society affects individuals as individuals affect society over time in a multidimensional sociocultural context; (2) addresses human activities, the interaction of organic factors, and environmental factors; (3) is longitudinal, developmental, interactional, descriptive, and explanatory; (4) is anthropological, sociological, and psychological; (5) is intervention oriented; and (6) addresses a systemic analysis and personal analysis along the continuum of human action. (A graph of the authentic behavioral system is included.) (ABL)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED305546 - -

A MODEL FOR AN AUTHENTIC HUMAN ACTION SYSTEM: IMPLICATIONS FOR COUNSELING AND THERAPY

C. Scully Stikes
Assistant Chancellor
Student Affairs
University of Wisconsin-Milwaukee

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☑ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
C Scully Stikes

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

CG 021556

AMERICAN ASSOCIATION FOR COUNSELING AND DEVELOPMENT
CONFERENCE

March 15-18, 1989
Boston, Massachusetts

INTRODUCTION

There is a need for a counseling theory that explains and predicts the behavior and activities of all persons. There is an unfulfilled promise of counseling for many persons in this society. There are three major criticisms related to the traditional counseling role and process. This criticism may be summarized as three interrelated concerns: criticism of the intrapsychic counseling model, criticism of how counseling approaches have developed, and criticism related to counseling process variables (Atkinson, Morton & Sue, 1979). The intrapsychic model assumes that clients' problems are the result of personal disorganization rather than institutional and/or societal dysfunctioning. The issue of whether one focuses on the person or the system is a very important distinction. Personal problems are not merely personal issues. Personal problems exist in an institutional and societal context. When there are institutional and societal dysfunctionings, these dysfunctionings cause personal problems. Therefore, the person and the system must be dealt with in counseling. The problem with counseling in this country is that it has grown out of a philosophy of "rugged individualism" in which people are assumed to be responsible for their own position in life, without regard for ethnicity, class, gender, disability, or social condition. The oppressive conditions of a person's social condition are often not understood nor considered. This blame-the-person approach tends to deny existence of external injustices (racism, sexism, ageism, colorism, biases, etc) (Atkinson, Morton & Sue, 1979). Furthermore, counseling approaches have largely been

developed by and for white middle class clients. Cultural influences affecting personality, identity formation, and behavior manifestations are generally not part of counseling theories or practices. Counseling approaches have used concepts external to the culture of many clients. The approaches have not used perspectives indigenous to the culture of persons of color or unique elements of the cultures. Furthermore, other barriers to effective counseling have been language differences, class-bound values, and the unstructured process of counseling for persons of color (Atkinson, Morton, and Sue, 1979).

The Authentic Counseling Model

There is a need for an authentic multicultural model of human activity in order to understand, to prescribe, and to implement changes in human development for all persons. This model is an attempt to develop that authentic approach. There are six major overlapping components to the model: the sociocultural context (institutions, classes, ethnic patterns, etc.), personal and social resources (personalities and institutional cultures), social processes (personal and social systems), personal and social power, missions (personal and social goals and directions), and meanings (personal and social). The components are all interrelated. They affect, and are affected by, all other variables. Diagram One illustrates the model. Refer to the model.

The sociocultural context is the base from which all behavior and actions occur. Meanings, personal and social, are the reasons for all behavior and action. These variables provide the parameters in the system. There cannot be any complete understanding of individual or social behavior without understanding the context, reasons for behavior, and each interdependent

variable. This model accounts for the multivariate, multidimensional aspects of cultural, social, and individual behavior and action.

The counselor/therapist must understand as complete a perspective on the individual or group one is trying to help. This involves the etic and emic, external and objective, internal and subjective, cultural, social, and personal assumptions and values affecting the persons' lives. Table One illuminates the typical values and assumptions held by a majority of Americans in the dominant society and a contrasting American perspective relative to interpersonal relationships. Refer to Table One. Also, Table Two presents the range of cultural groups and cultural variables a counselor/therapist needs to understand in working with one's clients in the American society. As can be seen, cultural assumptions and values affect interpersonal relations.

The counselor/therapist also needs to understand the institutions in which the person is interacting and the affect on one's life. The institutional culture is the character of an institution as the personality is the character of the person. Equally important are the socioeconomic conditions of a person's life, family background, gender, and personal attributes. Class, family patterns, and gender affect behavior and interpersonal relations. Lastly, the age and maturation level, life-span development, must be understood, as well as the expressed and manifested problems.

The model presented provides the framework in which the sociocultural context is the base from which all actions occur. The sociocultural context encompasses the cultural patterns and cultural assumptions of the dominant society, the institutional systems (economic, political, educational, etc.), American microcultures e.g. Indians, Asian Americans, African Americans, Hispanics, etc., other ethnic groups, the class structure in society, family

patterns (nuclear, extended, single parent), gender, individuals' personal attributes, and all life-span developmental issues that interact with the previously mentioned variables. Refer to Diagram 1, the model.

Authenticity in this model refers to the activities, relationships, structures, etc. whose underlying processes are responsive to comprehensive human needs with regard for the diversity of human existence. "A relationship, institution, or society is inauthentic if it gives the appearance of responsiveness while the underlying condition is alienating." (Etzioni, 1968, 619). Authenticity requires that the person be conscious, committed, and participate in sharing personal, institutional, and societal power. A person who is unaware of the inauthenticity of one's condition is likely to feel listless, uncommited, apathetic, and unsatisfied in a generic sense. The person who is aware of one's inauthentic conditions feels that one has been manipulated. There is a sense that one shares in one's own manipulation allowing gestures and facades to subsitute for real change and development. Inauthentic institutions seem to have a high investment in manipulative activities (Etzioni, 1968). Many persons of color are in inauthentic situations and are served by inauthentic institutions and persons that give the appearance of responding to their needs.

Multicultural refers to the variety of interacting cultures in society, the values and assumptions of the various American microcultures, as they affect society. Society is the dynamic network of interacting institutions, groups, and individuals that provide the morphogenic social framework. Life-span developement is comprised of developmental tasks and opportunities from infancy to mature adulthood. Developmental tasks are those things that constitute healthy and satisfactory growth in society that must be performed

by individuals in society. Opportunities are the moments the tasks should be achieved (Havighurst, 1967). If the tasks are not achieved at the proper time, then they may not be achieved well; and they may cause partial or complete failure in other tasks. Tasks can be retraced; however, difficult they may be. Some tasks are mainly from physical maturation, e.g. learning to crawl, walk, etc. Other tasks are those related to development in society from cultural expectations and pressure e.g., social control, personal expression, self dicipline, and peer relations which are a part of the personality of the individual resulting from the interaction of organic and environmental factors. The developmental tasks from infancy to mature adulthood can be seen in Table III.

Personality in the model is the sum total of the interaction of the organic, behavioral, and environmental variables affecting the essence of human action in individuals. The components interacting to comprise personality are the basic biological, sensory, emotional, cognitive, imaginative, and behavioral activities and functioning (Kreitzberg and Kreitzberg, 1979).

Institutional cultures are the relationships, belief systems, values and norms, communication patterns and languages, patterns of learning, dress and appearances, food and feeding habits, time and time consciousness, and rewards and recognition that interact to create the essence of particular institutions in society (Harris and Moran, 1979). The personalities of the individuals and the institutional cultures are the resources with which actions occur in the individuals and society, respectively. Actions occur as a result of the supports or limitations of the personalities and/or institutional cultures of the individuals and institutions.

In this model, the social processes are procedures, activities, and/or structures through which actions occur. The social processes at the individual level are the formal and informal coping strategies that individuals use in the scope of human actions. These formal strategies are: thinking things through, acting out, adopting a philosophy or creed, drinking and/or drug abuse, excessive eating, exercising self control, rationalizations, suppressions, fantasizing, etc. Each strategy is composed of two interacting components, ego processes and problem-solving efforts. Persons act to satisfy both interacting components over time in the short-term or long-term. Unsuccessful strategies focus on one part at the expense of the other which creates problems. Successful strategies solve problems and also preserve the long-term ego processes of individuals. These strategies exist at four levels. The levels are normal attempts to cope, characterologic defenses, neurotic defenses, and lastly psychotic defenses. When strategies do not solve problems at one level over a period of time, strategies tend to move to the next level and become more problematic. These coping strategies interact with the informal variables in the personal-social system of the individuals. The informal variables are the networks of relationships individuals have with peers and significant others.

The institutional dimension in the social processes are the institutions' activities that define the outcomes that are formally structured into the institutional mission and goals. For example, the formal institutional outcomes of the social service system in foster care are the return of children to their biological families, placement of children with relatives or in foster homes, and/or placement in foster institutions. Other components

are the informal institutional patterns that influence the formal institutional processes. These informal activities may be in support of or counter to the institutional processes. These informal practices are the activities of workers within the institutions who exercise discretion in implementing institutional policies and carrying out institutional procedures. The formal institutional activities and informal institutional patterns interact with the formal coping strategies of individuals and informal networks of individuals in families and neighborhoods affecting particular human actions.

The constellation of family structures in society interacts with the formal activities of the social welfare system to influence positively or negatively the outcomes in this system. For example, the outcomes in placement in foster care are affected by the social networks in neighborhoods and families. Mothers who did not have children returned have had more people in the house and fewer friends in the neighborhood (Van Meter, Haynes, and Keopp, 1987). When the home environment is having a negative effect on having parents change, intervention stratagies cannot rely on specfic client-centered approaches. The social network and context must be taken into consideration. Client advocacy is often necessary, as well as advising on alternatives regarding institutional demands, expectations, and teaching appropriate responses.

In this model, <u>personal and social power</u> are the energies for change. They are the energies by which actions occur. They are the driving forces behind changes in behavior and human action. There is personal power in all persons. The degree of power depends upon the person, one's internal strength, one's role, and authority, etc. <u>Power</u> is exhibited by the things

that the individual can do and make happen. A person has power when that person can make decisions about certain actions and implement them.

Social power is action of the authority invested in social institutions and/or the collective energies of a group of individuals whose vested interests are implemented. The personal power of the individual interacts with the social power of the group or institution to influence each other. The use of personal and social or institutional power define and structure personal and social activities.

The missions defined in the model are the visions, purposes, and goals of the individuals and social institutions in society. The missions and purposes are the directions for which actions occur. An individual's personal mission is affected by the institutional social mission. For example, a person interacting with the welfare system will be affected by the goals and activities of that system and cannot implement one's personal mission of independence without affecting, and being affected by, the institutional mission and activities. The earlier example illustrated the interdependencies.

Lastly, personal and social meanings in the model are the significances, intentions, etc. which are the reasons for which actions occur. Meanings are the intentions, the imports, the ideas, etc. These are the elements that provide the satisfaction or create the alienation when they are present or absent, respectively. Meanings are critically important in authentic human action. The individual's personal meanings are dramatically affected by the social meanings that exist or do not exist. Meanings exist within the sociocultural context. They affect, and are affected by, all previously mentioned variables as well.

This systemic analysis of human actions recognizes that each variable

defined is both an independent and dependent variable in the system. The variables are affected by and affect all other variables. The components of the system are all interrelated. The model is a systems theory model of human action.

Operation of the Model

Examining the model from one direction reveals that the meanings are the reasons for which human actions occur. They are the initiators of the missions. The missions direct and focus the action. They direct and focus the energies or powers in human action. The use of power moves or modifies the personal and social processes and activities. Personal and social power energize and modify the social activities. The person through the activities structure human actions. Persons behave within the framework of social activities. The personalities and institutional cultures of the persons and institutions are personal resources and institutional resources respectively used to support the life styles of the individuals and social activities in society. These resources provide the base with which activities occur; and these resources infuse the activities. Personalities are the basis of individual human activities; and institutional cultures are the basis of institutional activities. Examining the model from this direction, the variables provide direction.

From the other perspective, the variables in the model can be limiting or supporting. For instance, if the sociocultural context, the source from which actions occur, is restricted, then it ultimately will limit human actions. A restricted society will limit expansion and development. Personal and social resources can limit activities when they are not adequate. A restricted personality will mean an individual will experience personal problems.

Likewise, a restricted institutional culture will mean an institution will not be able to carryout its functions effectively. When personal and social processes are limiting, they narrowly channel power in limited directions. They are the variables that enable power to operate. They provide a framework from which power is exercised. A person's power is implemented through the individual's coping strategies and informal activities. It is either expanded or is limited by the person's social activities. The personal power of an individual pushes and produces a vision of the future, the goals and purposes, hence a vision, a mission. Similarly, these activities occur socially. If the power is limited, then the accomplishments of the goals are limited. Without a clear sense of direction, a person has a limited reason for being. An unclear mission distorts the meaning system. Similarly, if each variable is supportive, then the following variables are enriched, expanded, infused, or energized.

The circular and self-modifying system has feedback loops, as described here, which create the authentic human action system that works for individuals and institutions in any society. The model provides a framework that is comprehensive and culturally and gender diverse. It recognizes the interaction and power within the individual and society. It recognizes the flexible and enabling activities for individuals in all cultures and both gender groups. It recognizes the resource base, the impact of personal and social resources on human action. It is a valid system that enhances the elements to meet comprehensive human needs; therefore, it is an authentic system. Understanding and knowing the particular elements of culture, class, clients' family background, gender, personal-social attributes, and stage of life-span development, as well as expressed and diagnosed problems, one may

use the system as a descriptive, explanatory, and diagnostic mechanism to understand, to explain, and to prescribe certain comprehensive plural actions to develop and to change human functioning over time.

Prior to the development of this model, there was no one way of looking at and/or conceptualizing authentic multicultural actions in any framework.

Implications of the Model

Implications of the model are: positive roles must be played at every level in developing individuals in the context of any society. The model acknowledges the necessity of various roles for the counselor/therapist as well as others in preventing and resolving human problems. No other model of counseling acknowledges the need to work in all six dimensions of human action. The counselor/therapist roles are: outreach in the community, consultant to the development of a nurturing ecological system, activist and change agent, facilitator of indigenous support systems, advocate, advisor, and counselor/therapist. Individuals change in the context of many levels of human functioning - intrapsychic, personality, interpersonal, group, intergroup, social, societal, and cultural changes. Therefore, long-lived change must be plural changes along the multidimensional and multilevels of human functioning. It is the continual management of changes that is important to master by individuals. The idea is to work toward self-efficacy and have persons develop mastery and the management of changes in their lives.

There are six essential areas of questions that need to be asked and answered from the helper's and client's perspectives that correspond to each component in the model. One needs to understand their interrelatedness. The answers may vary with individuals and cultures. The questions are the following:

1. For what reasons do these actions exist?

2. What are the goals and purposes one wishes to achieve?

3. Who is involved (individuals and institutions)? Or what are the energies or driving forces pushing the issues?

4. How are the issues happening? Or how do they operate?

5. What development is needed in personality and what changes are needed in institutional relationships?

6. In what social context does the behavior exist?

The seventh question is, what are the the interrelationships?

Using these questions as diagnostic mechanisms and managing the interacting answers to problems and issues are the keys to maintaining positive health, preventing problems from emerging, and resolving unhealthy issues. The idea is to plan change strategies for each area in the model with the individual as needed. The counselor/therapist must empower the client within the appropriate cultural context. For example, Asian clients may view the counselor as an authority and expect directions to be given; therefore, they may not view the relationship in counseling as symmetrical and expect any sharing of power. However, no one can do anything for an individual without their cooperation.

Questions related to changes are:

1. What changes are necessary in the person's social situation? The smallest unit of analysis is the family, peer group, etc.

2. What changes are necessary in the personality functioning of the individual? What changes are necessary in the person's institutional relationships? What changes are necessary in the resources with which the person functions?

3. What changes are necessary in the person's personal and social relations

and activities?

4. What changes are necessary in the sense and use of power or use of energy?

5. What changes are necessary in the person's directions, goals or purposes?

6. What changes are necessary in the person's meaning systems?

CARLOS

For example, let us suppose that we are dealing with an eighteen year old, lower class, Puerto Rican student from New York City who is a freshman at a large predominantly white institution in the United States. He is the eldest of 3 children and the only male from an intact family. His maternal grandmother also lives with the family. The student is experiencing problems of adjustment to the college environment; therefore, he has resorted to the excessive use of marijuana and alcohol abuse in order to adjust.

Examining the student's problems in the framework of the model, with an understanding of the student's culture, a counselor may deduce that there are cultural and class conflicts because of the adjustments to the context of the university. Cultural shock may have to be dealth with.

Developmental issues may be identity formation, self-concept development, sexual relations, understanding himself in relation to society, both predominantly white society and Puerto Rican society; thus, understanding biculturalism. Family issues may be the lack of understanding of his experiences in college on the part of the family, why he may not be able to make financial contributions to the family, and lack of appreciation for how he may need to change in order to adjust to the college environment. This lack of understanding, and his attempts to maintain relations with his family while he adjusts to the university environment, may create conflicts within himself, conflicts with his family, and alienation from his family and the college environment.

Personality issues are the impact of the alcohol and drug abuse on his physiological functioning, sensory perceptions, emotions, especially how he feels about himself, thinking and achieving in the college environment, and his relationships. Within the institutional dimension, he must also understand the demands and expectations of the college environment for new behaviors. He is expected to learn a new vocabulary in each subject area, use time differently by being consistently on time for classes, appointments, etc. He is expected to be more assertive in relationships with professors and peers. He is expected to be more independent and self assured in seeking information and materials to help himself. The standards of his achievement are different; and he needs to know that he is expected to focus on high quality work rather than just some work.

Furthermore, the student needs to understand the nature of his coping strategies; e.g., how he is opting to take drugs and alcohol to feel good rather than to take systematic steps to solve his problems. There must also be an examination of his peer relationships in the environment that are part of his personal-social interactions.

The institutional strategies, community activities, and relationships are part of his problems; and they are related to the solutions to his problems. The student must be assisted in learning the organizational culture: expected relationships, communication patterns and langugage, food and feeding habits, dress and appearances, values and norms, learn how to learn in the environment, and master the environment for himself. He must be made to understand the differences between his home environment and the university environment.

The power of the use and abuse of the alcohol and drugs must be dealth with as well. He has given his personal power to these forces. He has lost self discipline and control of the impetus to achieve. The press of the social power in the community, family, peers, and the demands and expectations of the college environment, both positively and negatively, are equally important. The social interactions, or the lack of interactions, sustain or mitigate against his actions to solve his problems. He must be assisted in regaining self control thus empowering himself to change.

There will also be a need to establish a new sense of direction, to use the institutional resources, newly defined support systems of faculty/staff and peers, required self control, and power to support the newly defined goals in changing his feelings, thinking, and behavior. Ultimately, a commitment to a new sense of meaning is necessary. The use and abuse of drugs is indicative of a loss of meaning. Alcoholics Anonymous is successful with many alcoholics because a new creed or philosophy is established. The new belief system creates new meaning.

The particular strategies or interventions must be made peculiar to the problem areas as manifested by the student and particular to the student. They may involve teaching the required demands and expectations in college; advising on alternative courses of action; assisting in securing a health examination; reviewing his eating, exercising, and sleeping habits; providing support and confirmation regarding the impact of his problems on his self esteem; reviewing study habits and attitudes; analyzing language skills in Spanish and English; exploring family relationships; reviewing pleasant sensations, feelings, images, activities, and thoughts in order to focus on successful images, behaviors, and events to build positive support systems; cognitive restructuring in order to change his negative irrational thinking; developing new reward systems to support himself; and providing bibliotherapy in order to illustrate and to teach the client that he is not the only young Puerto Rican

> experiencing problems in a predominantly white environment. This student must understand that his predicament is not so unique that it is not understandable and changeable. He must feel and experience hope for change in order to deal with the continual distress, change his motivations, and help him learn how to learn and be comfortable in the new social context.

There are a plurality of problems and issues. Therefore, intervention strategies must be plural. A problem may touch all dimensions. To be authentic the questions, intervention strategies, and answers must be personally, socially, and culturally specific.

Futhermore, there must be empathy and parity in the relationships in the counseling/therapautic process whether the relationships are cross cultural or intracultural. Parity is respect and reciprocal equality in relationships (Lazarus, 1979).

The effective counselor/therapist maintains parity and empathy throughout the therapeutic process. The effective therapist must understand the culture, class, gender, personal issues of the client, and the skills necessary to function in a multicultural environment in order to be effective. A counselor needs to know how to give and receive respect, tolerate ambiguity, how to act non-judgementally, how to personalize one's observations so as not to attribute behavior inaccurately, how to be empathetic, how to relate to different persons, how to be persistent, how to understand various communication styles and languages, and how to be reciprocal in relationships (Harris and Moran, 1979). These are the skills needed to function in a multicultural society and world. Furthermore, the counselor/therapist must understand oneself. A counselor needs to know how to effect strategies for the six components relative to oneself, as well as others. The counselor needs to expand the response repertoire, to be aware, knowledgeable, and

skillful in each area. The response repertoire should cover the full range of human actions in order to be authentic. In being authentic, one must deal with issues of personal, social, and cultural meanings, missions, power, activities, resources, and the reality of existence in a multicultural or a particular cultural context at a particular developmental stage.

The unit of dynamic analysis for a counselor/therapist is the individual interacting in a group (family, peer, etc.) and the influence of the impact of the institutions through which the individual is in contact. It is critically important to look for causes and effects, interrelationships, not just a cause or an effect. Strategies must involve the search for techniques in all dimensions of human action from the level of the context or existence through resources, activities, the exercise of power or energy, the pursuit of goals to the search for meaning.

The Outcome of Counseling

The goal is to create an individual who has mastery over one's life; who manages human actions for clearly meaningful and defineable reasons with a clear direction; a sense of personal power and hope for the future; one who has control over, and is flexible in managing, his or her relationships and activities; and one who is able to influence the acquisition and distribution of adequate resources in a social context in which one understands and influences.

The end result of counseling or therapy should be producing a person who has a repertoire of coping skills that relate to managing one's healthy functioning from the organic, behavioral, and societal levels enabling good, positive, close relationships, positive energies, constructive goals, pleasing thoughts for all positive reasons with the adequate resources to prosper in a

supportive social context. Therefore, dealing with personal issues and systemic issues are critically important.

A counselor or therapist helps one to build mastery in managing the changing elements in one's life at a particular life-span developmental stage while taking advantage of the developmental tasks and opportunities as they arise. The individual's life in society is a continuous morphogenic process. The society, institutions, personality, etc. are all interrelated in the process.

The effective therapist must possess the skills necessary to function in a multicultural environment, be involved actively with the client, as well as understand the subjective world view, societal perspective, family constellation, personality, institutions the person interacts with regularly, significant social relationships, sense of power or powerlessness, goals, reasons for being, and developmental stage. The counselor/therapist must deal with: building rapport, establishing a sense of direction, using energy and building hope; finding the appropriate etic and emic techniques that work for the particular client; using indigenous support systems effectively; and assisting with establishing mastery in the client.

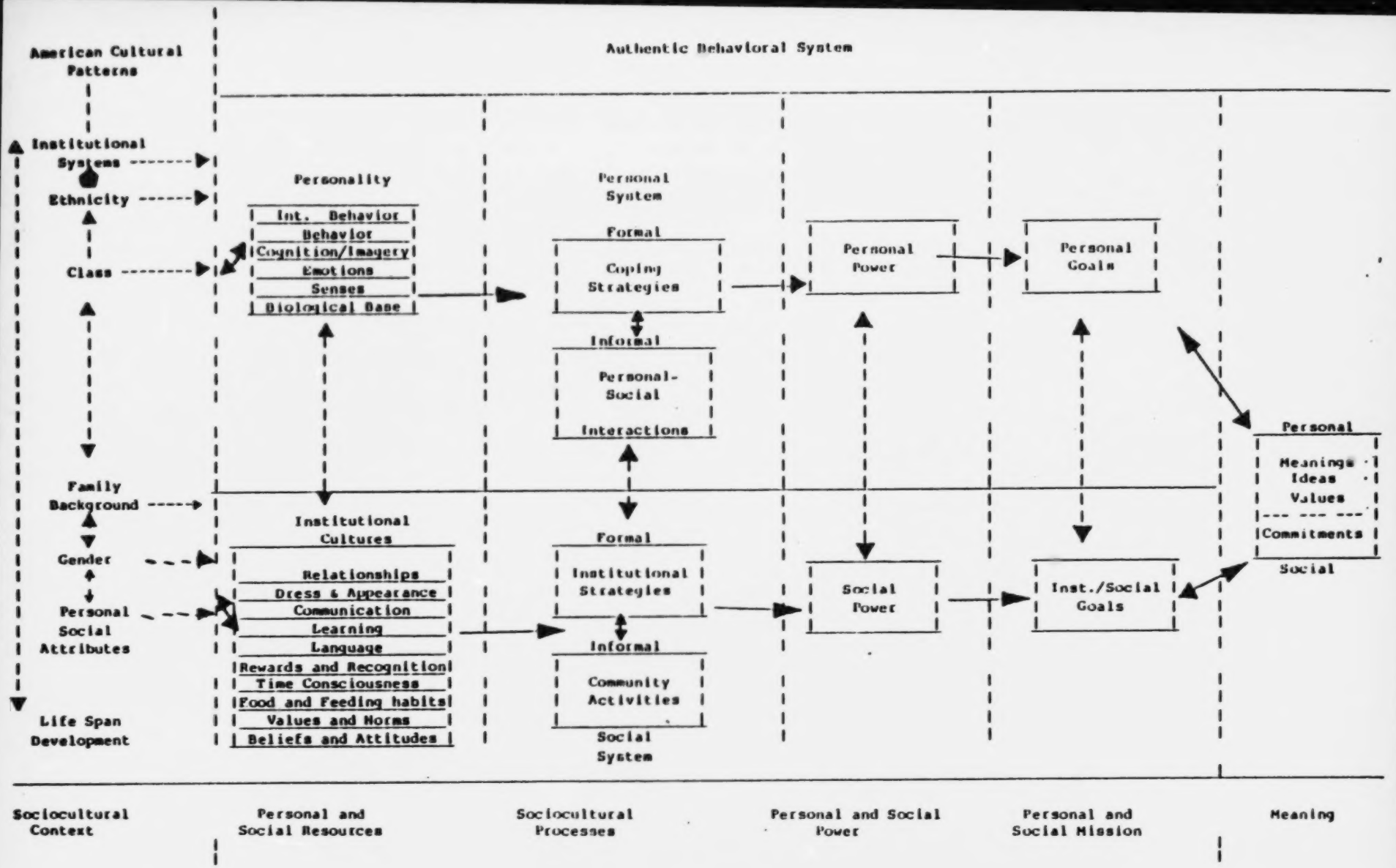
Summary of Principles in the Model

1. This model addresses the systematic process of individual actions in a multidimensional sociocultural context. Society affects individuals as individuals affect society over time.
2. The model addresses human activities, the interaction of organic factors, and environmental forces.
3. The model is longitudinal, developmental, interactional, descriptive, and explanatory.
4. The model is anthropological, sociological, and psychological. Furthermore, it is formal, informal, and dynamic.
5. The model is intervention oriented; it can be used as a guide for strategies at all levels of human action. It identifies the interaction

of relevant variables affecting human actions at every level. The model views individual's problems as consequences of the dynamics of the social structure, whether the structure generates and/or sustains problems. Problems are not merely personal issues.

6. The model addresses a systemic analysis and personal analysis along the continuum of human action.

CSS:dh



C. Scully Stikes, Ph.D.
University of Wisconsin-Milwaukee
November, 1988

TABLE I

CULTURAL ASSUMPTIONS AND VALUES

AFFECTING INTERPERSONAL RELATIONSHIPS

A = Assumption or value held by majority of Americans
C-A = Assumption or value held by majority of persons of a "contract-American society"; that is, one which is opposed to American society (in contrast to it) in its assumptions and values.

I. How do we see ourselves?
  1. What is our primary identification?
    A. Within ourselves as individuals
    C-A As part of a family, clan, caste, or tribe
  2. What do we value in people?
    A What people can achieve through special skills
    C-A A person's background, family connections, tribal affiliations
  3. Whom do we rely on for help?
    A Ourselves as independently resourceful people
    C-A Our friends, family, and others owing us obligations
  4. How do we learn about life?
    A From personal experience
    C-A From the wisdom and knowledge of others
  5. What is the basis of social control in a community?
    A From feelings of guilt because we are not living up to our personal standard
    C-A From feelings of shame because we are not living up to the standards of our community

II. How do we see our relationships with others?
  1. How do we relate to people of different status or authority?
    A Minimize the difference; take for granted everyone's the same
    C-A Stress the differences; show respect for authority/position
  2. How do we relate to new acquaintances?
    A Stress informality; make people feel at home
    C-A Stress formality; act properly in front of strangers
  3. How do we idealize work and sex roles
    A Little differentiation between male and female roles
    C-A Distinct and rigid differentiation between male and female roles
  4. How do we idealize sex roles in social relationship?
    A People may have close friends of both sexes
    C-A People may have close friends of same sex only
  5. How do we idealize sex roles in social relationship?
    A Sex equality for males and females
    C-A Male superiority
  6. What are our loyalties to organizational life?
    A Move easily from one organization to another when our personal goals are not fulfilled
    C-A Remain with our organization from sense of loyalty even when personal goals are not fulfilled
  7. What are the characteristics of friendship?
    A A loose concept applied to many people and based on over-

lapping special interests; limited obligations to one another

C-A A specific concept applied to a few people; total involvement based upon mutual love and respect; unlimited obligations to one another

8. How do we deal with conflict?
   - A Favor eye-to-eye confrontation between the two people disagreeing
   - C-A Find it unacceptable and embarrassing

9. How do we regard kidding or joking at the expense of others?
   - A As acceptable, interesting, and fun
   - C-A As unacceptable and embarrassing
10. What are our primary ways of social interaction with friends?
   - A Doing things together
   - C-A Being together
11. What is the preferred pace of life?
   - A Fast, busy, conducive to getting things done
   - C-A Slow, steady, conducive to getting the most from life

III. How do we see the world?

1. What is nature like?
   - A Physical; knowable by scientific investigation
   - C-A Spiritual and mystical
2. How do natural forces in the world operate?
   - A In a rational, controllable manner
   - C-A In a predetermined, spiritually controlled manner
3. What is the role of fate in life?
   - A It has little influence; we are the masters of our destiny
   - C-A It has great influence; there is little we can do to alter it
4. What is the relationship between man and nature?
   - A Man should modify nature for his own needs
   - C-A Man should accept and integrate with the natural forces around him
5. What is our attitude toward things we desire in life?
   - A What is good or desired is unlimited if we work hard
   - C-A What is good or desired is limited and must be shared with others
6. How do we look at time?
   - A In precise minutes and hours by which we organize our days
   - C-A In diffuse days, weeks or months by which we organize our years
7. How do we value time?
   - A As a limited resource not to be wasted
   - C-A As an unlimited resource to be used
8. How does life unfold?
   - A In a lineal fashion through history
   - C-A In a cyclical fashion through recurring seasonal patterns
9. How do we measure progress?
   - A In concrete, quantifiable units which indicate amount, size, percent, and the like
   - C-A Against abstract social & moral principles of our society
10. On what basis do we make decisions?

A Will it work?
C-A Is it right?

(Rhinesmith, 1975)

Table II

Cultural Groups and Relevant Cultural Variables
Related to the Unfulfilled Promise
of Couseling in America

Cultural Groups in USA	Cultural Variables
African Americans	Character and Personality
Jamaicans	Communication and Language
Haitians	Dress and Appearance
Puerto Ricans	Food and Feedhabits
Cubans	Time and Time Consciousness
Mexican Americans	Rewards and Recognitions
South American Immigrants	Relationships
Dominicans	Values and Norms
Chinese Americans	Sense of Self and Space
Japanese Americans	Mental Processes and Learning
Vietnamese	Beliefs and Attitudes
Hmong	Family Organization (roles of the family and its individual members)
Cambodians	Activity Orientation (being and doing)
Filipinos	Perception of Society
American Indians (numerous nations and tribes)	Interpersonal Orientation: listening, talking, body orientation, spatial relations, touching orientation, eye behavior
	Nature of Self-disclosure
	Nature of Humankind to Nature
	Perceptions of Health and Unhealthiness
	How Stress is Experienced and Manifested
	Social Behavior (formality or informality)
	Perceptions of Age and Aging
	Developmental Stages in Society
	How Social Control is Exerted
	Socialization Processes
	Concepts of Work

Table III.

Developmental Tasks

Developmental Tasks of Infancy and Early Childhood

1. Learning to walk
2. Learning to take solid foods
3. Learning to talk
4. Learning to control the elimination of body wastes
5. Learning sex differences and sexual modesty
6. Achieving physiological stability
7. Performing simple concepts of social and physical reality
8. Learning to relate oneself emotionally to parents, siblings, and other people
9. Learning to distinguish right and wrong and developing a conscience

Developmental Tasks of Middle Childhood

1. Learning physical skills necessary for ordinary games
2. Building wholesome attitudes toward oneself as a growing organism
3. Learning to get along with age-mates
4. Learning an appropriate masculine or feminine social role
5. Developing fundamental skills in reading, writing, and calculating
6. Developing concepts necessary for everyday living
7. Developing conscience, morality, and a scale of values
8. Achieving personal independence
9. Developing attitudes toward social groups and institutions

Developmental Tasks of Adolescence

1. Achieving new and more relations with age-mates of both sexes
2. Achieving a masculine or feminine social role
3. Accepting one's physique and using the body effectively
4. Achieving emotional independence of parents and other adults
5. Achieving assurance of economic independence
6. Selecting and preparing for an occupation
7. Preparing for marriage and family life
8. Developing intellectual skills and concepts necessary for civic competence
9. Desiring and achieving socially responsible behavior
10. Acquiring a set of values and an ethical system as a guide to behavior

Developmental Tasks of Early Adulthood

1. Selecting a mate
2. Learning to live with a marriage partner
3. Starting a family
4. Rearing children
5. Managing a home
6. Getting started in an occupation
7. Taking on civic responsibility
8. Finding a congenial social group

Developmental Tasks of Middle Age

1. Achieving adult civic and social responsibility
2. Establishing and maintaining an economic standard of living
3. Assisting teenage children to be more responsible and happy adults
4. Developing adult leisure-time activities
5. Relating oneself to one's spouse as a person
6. Accepting and adjusting to the physiological changes of middle age
7. Adjusting to ageing parents

Developmental Tasks of Late Maturity

1. Adjusting to decreasing physical strength and health
2. Adjustment to retirement and reduced income
3. Adjusting to death of spouse
4. Establishing an explicit affiliation with one's age group
5. Meeting social and civic obligations
6. Establishing satisfactory physical living arrangements

(Havighurst, 1967)

CSS:dh

5471w/

REFERENCES

1. Atkinson, D. R., Morten, G. & Sue, D. W. Counseling American Minorities: A Cross-Cultural Perspective, 2nd Edition. Dubuque: Wm. C. Brown Co. Publisher, 1979.

2. Etzioni, Amitai The Active Society. The MacMillan Company, New York, 1968.

3. Harris, Philip R. & Moran, Robert T. Managing Cultural Differences. Gulf Publishing Company, Houston, 1979.

4. Havighurst, Robert J. Developmental Tasks in Education. David McKay Company, Inc., New York, 1967.

5. Kreitzberg, Valerie S. & Kreitzberg, Charles B. "Structure and Systems in Multimodal Therapy," Multimodal Therapy Institute, Kingston, New Jersey, May 11-13, 1979.

6. Lazarus, Arnold, "Multimodal Therapy," Multimodal Therapy Workshop, Multimodal Therapy Institute, Kingston, New Jersey, May 11-13, 1979.

7. Rhinesmith, Stephen H. Bring Home the World, AMACOM, 1975.

8. Van Meter, M. S. S., Haynes, M. O., & Keopp, J. P. "The Negative Social Work Network: When Friends Are Foes," Child Welfare, 66 (1) 69-75.

CSS:bv

5810w